TOPICS IN THE CHURCHES.

RELIGIOUS THOUGHT IN TWO CITIES. . MR, BEECHER ON THE FNJOYMENT OF A TRULY RELIGIOUS LIFE-DR. AUMITAGE CONSIDERS THE IMPORTANCE OF RELIGION AND MORALITY IN A CITY LIKE NEW-YORK-OPENING SERMON OF A

BROOKLYN PASTORATE -OTHER DISCOURSES. Mr. B eeher yesterday morning considered the enjoyment of a truly religious life and the hindrances to it. At the Classon Avenue Presbyterian Church the Rev. David R. Frazer preached his first sermon as the pastor; he is Dr. Duryea's successor. Dr. Armitage, at the Fifth Avenue Baptist Church, in this city, spoke of the overwhelming importance of religion and morality in great cities like New-York. Dr. E. A. Kittredge, of Chicago, occupred the pulpit of the Madison Square Presbyterian Church, and preached of the life beyond the grave. Dr. Manning, of the Old South Church of Boston, showed that the cross of Christ was the true answer to the heart of man; his sermon was delivered in the South Reformed Church. Mr. Tiffany, in the Church of the Atonement, preached of Christ's baptism. Dr. McGlynn, at St. Stephen's Roman Catholic Church, took up the lessons of Lent, and especially warned his hearers against the use of intoxicating liquors.

HINDRANCES TO CHRISTIAN ENJOYMENT. The Bev. Hency Ward Beecher, at Plymouth Church (Congre

In spite of the storm Plymouth Church was completely filled yesterday morning. A handsome vase of callas and other flowers rested from the pulpit table, and a vase of flowers was placed upon the other side of the platform. Mr. Beecher spoke with more than usual fervor, taking for his text Hebrews x., 38 and 39: "Now the just shall live by fatth: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of

bem that believe to the saving of the soul."

In the early age, the preacher said, whether an eatherror among the Jews in Jerusalem, the ing a disciple of Christ brought such trials and tempta ns that poor human nature was perpetually habito break down. Our Saviour had to address the inconstant—those who were without stability and without permanence. The Apostles found it everywhere easy to gather, hard to keep. There were peculiar trials in those early days. To become a Christian, a heathen man had almost literally to cut himself off from his kind. The Apostics were obliged to put aside the offices of life and to become almost hermits. There were so many things that carried with them the flesh and the machinery of worship. Continual reference is made to

The state of mind into which men come who are truly disciples of Christ is one of profound interest even to one who speculates. The genesis of religious feeling, the scope of it, the necessity of it, are transcendently more interesting as a study than physical science. What is implied by being in a high religious state of mind? It involves the abiding consciousness of two elements—one of the continuous presence of God-of the greal Ali-soul of the universe. That is indispensable to a religious state. There must also be an abiding consciousness of an invisible world, with a history, that belongs to us and constantly exerts an influence on us, toward which our life is an emigration, a march. This sense of the unseen is what the Apostle means by faith; and if any man draws back and has only the consciousout of grace and become a materialist. The presence of God excites in us a train of emotions not unlike those of the Divine Mind. The inshining of the soul of God produces a gracious fervor and color in the human soul, Such a man has sweet, elevated emotions—" experi ences" they are sometimes called—that fill the soul and vibrate in it. Out of these come such warm sympathes for men as to bring a true Christian person into active symiathy with other persons. Here we have love to God, with all its variations, and love to man. Those that dwell in this state are conscious of no pleasures greater than such. A true Christian experience does not extinguish any lawful pleasures, but irradiates them by easting down upon them a light from higher things. are means giving to a man's self a receptivity, a ensibility, and a perceptivity greater than be had before. Recause I have seen what the noblest artists do I enjoy more even the ribbons on a horse's bridle and the bells in sleighing time. The lowest forms of aft are more to me because I have sympathy with the higher forms. So the highest Aligious experience takes nothing away from the affections or from domesticity. Besides,

away from the affections or from domesticity. Besides, the enjoyment which one is capable of deriving from a simple exercise of religious feeling is transcendently greater than any other. It has quality, if not quantity; it has fineness in it.

One would suppose that nobody having once tasted such an experience would ever want to recede from it. But nothing evaporates more quickly; nothing must be kept more jealously. What are the ways to which men may love and draw back from the higher religious declosures? The fact is patent and universal that men do not lose the more exquisite harmonies of the spiritual life. Excessive religious feeling, is one reason of the loss of religious feeling. There is an impression that the soul can bear anything. But the spirit of man has the soul can bear anything. But the spirit of man has the compass, and it cannot be carried beyond the limit without abnormal conditions. If you transcend the range in any man, there will be a reaction. If a man undertakes without any regard to prudence or his capacity to endure—the wants to be all the time in an eastnic state—in a "revival state," as it is called—the lime will come when he will rebound and go either into numbness or into a morbid rebound and go either into numbness or into a morbid

range in any man, these wayered to printence or his can pacity to endure—If he will reversal state," as it is called—that state in the will reversal state," as it is called—that go either into numbness or into a morbid clow. Hence no man has ever wrought in revival labors without coming to what I may call vacation neriods to his mind. If he is content to rest and the fallow, he will come around. But if he thinks that the call of uature to rest is a tempation of the devil and struggles against it, the more he struggles the deeper he will sink. Many into have been wrecked by carrying their religious feelings and experience too far, and having what may be called a nearest of the difficulty under which you mostly labor. [Laughter.]

Such is our fallibility and our weakness that few of man are standing by our own will and personality. We are held up by surrounding circlings are taken achigious life. A canage of residence or a change of occupation results frequently in leaving men and occupation results frequently in leaving men also pot into the worst company he can get into. Such as discussion of the worst company he can get into. Such as discussion in the terminal of the control of the provides of the farmed of the mind in the direction of intellection with damper. Then is the time for watchfulness and for Christian companionship.

Then many lose the cincutre it by a singular and unsuspected operation of the mind in the direction of intellection. The contions are the true in a man of the control in the by a singular and unsuspected operation of the mind in the direction of intellection and the centure it by a singular and unsuspected operation of the mind in the direction of intellection and the control of the by a singular and unsuspected operation of the mind in the direction of intellection and the control of the by a singular and unsuspected operations of the man and and t

men to rise higher and higher takes away Christian experience.

Then, many lose this experience by indulgence in pleasures—and that, too, in pleasures not disallowed. Let is full of social enjoyment, and it ought to be; but men are not trained to temperance therein. Because a thing is allowable in measure, it does not follow that it is right in any degree. No pleasure which satisfies the soil so that it does not long for heaven, no pleasure which makes prayer superfluous, is beneficial. While society is right, and mingling with men is often a means of grace, these things may be carried too such an extent as to interiere with the higher religions life. I won't be misunderstood on this point. I believe in parties, and don't object to dances and balls so far as the household is concerned. I would not bring up young men and women to be covardly. But-measure your pleasure; regulate it, and stop at the point where you find your-releves breaking down. Keep watch of yourselves.

Absorption in onsinces destroys strong religions feeling, he may not the cover and the content of the town of the care and the point of the care and the point of the care and t

"Lord, Lord;" and the answer, also from afar, is, "Ye cannot enter in; I know ye not." And so men empty themselves of all that is deepest, sweetest, most just and most honorable.

Christian breibren, how many of you live to-day without carnest, soul-scarching prayer! How many of you mae the Word of God as a charm or an amolet! Hew many of you are known to be Caristians by your meconscious influence! How many have felt that the church feeds you, and not that you feed the church! What are you doing for yourreives! What are you doing for you governed by you governed by any time for others! Are you sacrificing any time for others! Are you sacrificing any time for others! Are you many of you are laboring in prayer for the revival of God's work here! Your church life has ceased, and your Christian life long ago. Your lamp is not only without oil—It has not any wick, I it not time for somebody—and a good many somebodies—to stool! One and another should begin to question, "Where am I!" How much of my life is gone! On what plane am I standing! Have! gone down, or am I going up! Am I ungrowing or growing up!" Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up your loins! Is it not time for you to gird up you loins! Is it not time for you to gird up you loins! Is it not time for you to look to yourselves. Begin again to day, with prayer and beart-searching, a higher and nobler life: and you will not have taken numy steps before you will bring one and another, and the house will not be able to hold those who shall say: "By your prayers and you

A NEW PASTOR IN HIS PULPIT. The Rev. David R. Frazer in the Classon Avenue Presbyterian

The Rev. David R. Frazer, recently called to the Classon Avenue Presbyterian Church, Brooklyn, as successor to the Rev. Dr. Joseph T. Duryea, preached in that church yesterday morning. The reading desk and the organ were decorated with flowers, and immediately above the preacher's head, in large letters in flowers, was the word "Welcome." There was a very large-congregation present. The nisles were occupied by camp-stools and many persons were obliged to stand. Mr. Frazer spoke without notes, in a voice which was heard in every part of the church without being un-pleasantly loud. He emphasized his words with con-siderable action. He spoke from the text, I. Corinthi-aus, 1.25; "Because the foolishness of God is wiser than men; and the weakness of God is stronger than

guished from all other systems of religion, that it does not dictate or command, but is founded on a long line of truths. It addresses man on the authority of God without explanation or apology. It seeks to elevate him by raising him up to God. All other systems, founded on the wirdom of men, no matter what code of morats may be established, alternately fall. Paul found in the City of Corinth that its human wisdom surpassed only its wide-spread heathenism. He rebuked the intel-lectual crime and the unchastity of the Corinthians. and his appeal raised a contemptuous sucer among the cultured. They expressed wonder at his rashness and uncultured presumption. They said that none but a madman could have the arrogant effrontery to present to them the Gospel of Christ—a system which had as its focal centre a cu-

shall ever be the aim of this pulpit, the great and glorious truth whiteh our Presbyterianism signifies. Carist crueffied shall ever be procusimed from this desk. How calmiy and confidently can we commit all to the nother than any direction, it will be a failure in our duty to God. Strike hands with me that our supplication may be to God strike hands with me that our supplication may be to God strone. The piedge stands that if we just per ourselves in the way of the Lord and allow Him to lead us we will meet our reward. How awful with he the experience of that man who, relying on his own wisdom, fails unreconciled into the hands of Jesus Christ. Faith in Carist and belief in the truth of the ever-trushing God is the highest wisdom. Only believe in the Lord, and by a single faith become incorporated with Him who is the lite of men, and verify you shall have made the highest advancement in God's wisdom.

RELIGION AND MORALITY IN NEW-YORK. The Lev. Thomas Armitage, D. D., at the Fifth Acenue Baptist Church.

Dr. Armitage, of the Fifth Avenue Baptist Caurch will be absent from the city this week as he is to Caurch will be absent from the city this week as he is to deliver a course of lectures at Madison University on preaching, beginning to-morrow. His lectures will be: "The origin of preaching," "Jesus, the preacher's model," "The Apostotic copies of Christ," "The Holy Spirit in preaching," "The preaching for our times," "Preparation for the pulpic," "The pastoral work," "Personal experience in preaching." The first four cover the doctrine of preaching, and the last four the practice of preaching.

The triumph of the Gospel in New York City was the subject upon which Dr. Armitage dwelt in his morning sermon yesterday. He took for his text Acts viil., 8, "And there was great joy in that city," and spoke in

part as follows:
In his valedictory address to the people of the United States, George Washington uses these words: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In varn would that min claim the tribute of patriotism who should labor to subvert these great pillars of human happiness; these firm proofs of the duties of men and citizens. The mere politician, equally with the plous man ought to respect and cherish them. A volume would not trace all their connection with private and public felicity. Let it simply be asked part as follows : with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are instruments of investigation in courts of jus-tice. Whatever may be conceded to the influence of re-fined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious princi-

A truer sentiment never fell from the pen of mortal, and it is backed by all that is mighty in a thoroughly meeligent and conservative mind, with the fullest and it is backed by all that is mighty in a thoroughly intelligent and conservative mind, with the fullest opportunities for practical observation and experience. His utterance was that of a father for a calid to whom he had devoted his name, his honor, his fortune, his sword and his life. It his position be true that all political prosperity is dependent upon religion and morality, how much more foreibly is the truth emphasized in a Republic like ours; and what security can we have without them. Their necessity is especially seen in an momense peopulation gravitating to one centre as a great self-governed city. Here everything is done on the broadest Democratic basis, without any of those historic lies and ancestral bonds to loyally which form a part of old communities. The lenorant and the wise, the holy and the victors, the refilan and the philanthropist, have an equal voice in the government. Not only municipal officers, but the ministers of justice, are chosen from the mass of the people and by the mass of the people. Hence we stand in need of every moral and religious check and restraint, lest vice and indulgence should rise like a tide and pour forth devastation like a volcame. While the Aposiles did not primarily preach the Gospel for the purpose of cestallishing civil liberty, they were subolders of civil liberty in the highest sons, and for this were deprived of personal freedom without law and thrown into prison. They sought great cities as points from which to spread the Gospel as their work. It began in Jerusalem, the metropolis of the monotheistic reincion; it spread to Antioch, the metropolitan City of Syria. It was in that city that the disciples were first called Christians. The very name originated there and not at Jerusalem, and it became for a long time the contre from which the Gospel spread to all the Gentile nations. Sardis, Philadelephia, Laddicea, these and many ourser evicas challenged the Apostolic attack until the people laid their life, their power and their devotion at the cross of

will and cool sacridee. The Apostles determined to take the strongholds first, to put tacir hands upon the beating hearts of humanity, and all the extrustress would feel the far-reaching introl. So appled and pattiers grace and creation, all defininstrate themselves to be the offspring of one power, one fountath, one spring, that Gospel propagation may prove itself to be a God and not a man.

And we prepose to adhere to this old and natural order of things in the modern diffusion of the Gospel. The power of modern cities is just as great, for good or evil, as that of the cities of antiquity. Nay, if possible, they are greater by all the increased facilities for human intercourse, social progress, and moral growth. Every influence for moving humanity is combined, for example, in this city of New-York, as they were combined in the ancient cities, and much more abundantly. Like them it sends its warm life-blood through every artery of the State body and soffuses its vitality to every part of organized society about its Empire. No mind can measure its elements of influence by wealth, talent, literary attainment, commercial distinction and religious devotion. Artistic, scientific, philanthropic and religious devotion. Washington, morality and religion are the two pillars upon which our tiberal institutions stand, let us make them stronger than ever in this metropolis of the Western Continent. We must stem the degrading domination and grinding tyranny of human passion and victures and profit in the feeling of the social, leaves and political relations? If self-government fails in his higher and personal control, how long will te continue in his relative self-government? Washington, morality and religion are the two pillars will be only one of the solve, to one of the control of the same and intellect, how is he going to retain his place lon

IMMORTALITY AND THE LIFE BEYOND. The Rev. Dr. E. A. Kiltredge, at the Madison Square Church

(Presbuterian.) The Rev. Dr. Kittredge, pastor of the Third Presbyterian Church in Chicago, filled yesterday the pulptt of the Madison Square Presbyterian Church, at Madison-ave, and Twenty-fourth-st., to which the Rev. Charles H. Parkhurst, of Lenox, Mass., has no cepted a call. Before beginning his sermon in the morning Dr. Kittredge read the formal letter from Mr. Parkhurst accepting the call of

among common people. Sometimes we flud, even in ancient times, men like Aristotle or Sencea who question
and doubt and ask for evidence before believing. These
longings are volocies but eloquent proofs of an unending life.

The inited is the moral argument, that of Socrates and
Plato. It is based on the wisdom, justice and goodness
of God. His wisdom is displayed in the creation of all
things, from the simplest flower to the planetary orbs.
If the soul dies with the death of the body, can God be
just, wise and good! Do the pains and sorrows
of this life bring forth no fruit beyond! Then
we can say with the Pashmiat, "Few and evil have been
the days of my pighrimage." There are adjust inceptalities—unjust of there is no inture life—which only can
he set right in the other word. Why do we see the
wicked prosper and the richteons fail sooms men and
clouds all their life, and others in aussime! Why evil
trumphant and truth trodden under foot of men if
never the injustice is to be righted said thios. The question asked 2,000 years ago is still to be asked, "Are
there any moral duties that I am bound to perform if
my soul is not immertal?"

If we combine all these arguments and form one telescopic glass to gaze into the hereafter, we find no certainty, but a strong probability for the belief in the
doctrine of immertality. But it is not out of the shadows
of doubt. Although there is no meckness in
the arguments, the one conviacing evidence
must come from a direct message. Columbus reasoned and believed that there was a
continent beyond the ocean, but he conviaced others
only when he had seen it and carried the proof home.
Atheits who dony future existence are logical, for they
throw over the Scriptures, without which there is no
positive test mony in resear do it. The inferential argements are strong, but they are not complete without
the Bible. Our belief does not frest on these arguments,
but we have a message from the spirit land. The seriprores in a mean series of the soul, and death
only sets i

all us from our heavenly occupations, and no weakner institude assait us. We will know each other, at call us from our heavenly occupations, and no weakness or insatude assail us. We will know each other, and all the sacred relations of life shall be perpetual in our heavenly home. Here there are few homes with no vacant chair, bittle intuitive which hath not a minor chord. There we shall meet but hever part, and hold fellowship with Christ, If we are united in Christ, for only a few more years shall we go back and forth like a weaver's shuttle in this world, and toen unending happiness will follow. Are our pages of his here tear-stained it We shall have a fresh page in the life beyond, and and a welcome of riends Jestia will be yours and nine forever. May we rely not on the dreampletures of hope, but on the solid testimony or the Word of God.

LESSONS OF LENT,
Dr. McGiynn and Father McClure, at 8t Stephen's St. Stephen's Roman Catholic Church, in East Twenty-eighth-st., was clothed in purple yester-day for the season of Lent. The Rev. Father McCinro

the temptations of the devil. Temptation was an et ement to sin, but it was no sin in itself. A soul was often mistaken, and chose the bad instead of the good. The devil always persevered in his temptation, and if he did not succeed in one way, he succeeded in another. The beginning of the season of Lent was a time for prayer to learn how to resist temptation. Man should not allow his bad appetites to control him.

At the conclusion of the mass Dr. McGlynn, the paster which reads to the mass br.

tor, while reading the usual announcements, took occa tion to remind the congregation of the duties they

should perform during Lent.
In this holy senson of fasting and prayer, said he. I exhort you to attend all the exercises of the church, to visit the blessed sacrament frequently, to pray ofter during the day, both privately and in public while present at the devotions of the church. I also entreat ou to practice self-denial by refusing to satisfy your appetites, by abstaining more especially from that social curse, the drinking of intoxicating ilquors. It is an evil which is at the root of nearly all the temporal and spiritual misery. Thousands and tens of thousands of people in this very city are slaves to this form of social evil, a large proportion of whom. I regret to say, are members of the Catholic Church. The Scripture says, By their fruits ye shall know them." These very people who belong to the church are the means of keeping many persons from coming into the fold by their exces-

ple who belong to the church are the means of keeping many persons from coming into the fold by their excessive drinking. They make the church a mockery, and smirch ber fair name and drag her into discepute in the eyes of many sincere persons. There is not half enough spoken in our churches against this growing evil.

I wish to impress it upon your mituds because in the past week I received a letter from a member of the congregation who has had some experience in dealing with this evil. This person asked me to repeat to-day even more strongly the points I raised last Sunday. The evil effects of strong drink are seen everywhere about us. Why have we so many orphans? We ought not to have them. Why have we so, many orphans? Why are their parents dead? I no great many instances they have no business to be dead. They ought to be alive and well te-day. But they have committed suicide by this method, and it is not a very slow one either. I regret personally that some physicians advise the use of intoxicating fliquors in prescribing for their patients. I remomber one time that a physician advised me—and I did not seek his advice either—to take an cunce or so of whiskey every now and then. He said I was a young man and had to perform active duties, that my brain was constantly couployed and that a little of this stimulant would be of the greatest benefit to me. I rather thought at the time that he was prescribing something because he was very fond of it himself. It was only a short line afterward that I saw is the same physician recling through the streets of this city under a brolling sun on a hot Summer's day. He was apparently the victim of his own mediene. It was only recently that I read a work by a prominent English physician, who not only snowed the uselessness but the absolute peculciousness of this kind of mediene.

There are some people for whom it is a grave sin to continue drinking. For them It is the direct crease of sin. Theire is probably no better time to stop using infoxicating fliquors than during this

TEACHINGS OF CHRIST'S BAPTISM. The Eev. Charles C. Tiffany at the Church of the Atonemen. (Episcopa.).

TACHINGS OF CHRISTS BAPTISM.

The condition are knowledged as the food centre a cruelford makefactor. How could be save elters, they
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often Christ waived forms and ceremonies, we would be prepared to find Him consent new; but He evidently wished to impress the idealithal entering the Kingdom of Heaven was not a matter to be made hight of.

We must learn from this the necessity of confecsing Christ as well as accepting Him. Accepting what He offers is not merely a compact between man and his maker. It is something that must mingle with his whole life, private and public, and infinence it. In civil life a man must be identified with the State in order to obtain the benefits of citizenship; he must be registered before he can vote. The autward confession of Christ is like the uniform of an officer; like the inauguration of a President; like any other outward identification of an individual with a cause. Baptism is a committal to earnest words and work.

We must remember, for our encouragement, what followed the baptism of Christ. It was when He had done all that the imman will could do, that the heavens answered back and the Spiritfell upon Him to help Him to continue to go forth and win the world for His Father. And you are called not only to the same consecration, but also to the same beneficition. You will not be asked to do what you cannot perform; but if you will come, that answering power will be yours, and with its help you may go forth in the strength of God to con-

ip you may go forth in the strength of God

CANAL TOLLS ON FOREIGN SALT.

The Canal Board met at Albany on Wednesday to consider the adoption of the toll-sheet for the ensuing year. Ex-Senator Wadsworth, representing the Boat Owners' Association, spoke in favor of reducing the rate on foreign salt to an equality with that on the domestic product. It was argued on the other side that the Syracuse salt interests would be destroyed if the reduction was made, and after a long discussion the matter was adjourned until the next meeting of the

Board

The servemen claim that the told on the foreign product is so high that the revenue from it has dwindled into insignificance; and that the excessive rate has been maintained chiefly for the benefit of the Onondaga sait monopoly, which thus sinckles the commerce of the canals. As the tolls on foreign and now stands, it amounts to \$414 on a beat loss of 240 tons from Troy to Buffalo, a distance of 345 miles, as against \$82.80 for domestic sait carried the same distance; and this is in addition to a protective tatiff on the foreign product of 33.6 cents a barret of 280 rounds.

A big crack has been discovered in the dome of the Capitol at Albasy, N. Y. The domes of some of the legislators have suffered in that way for some time.

-{Boston Commercial Bulletin.

Situations Wanted -- Temales.

A -Good Protestant servants. Bureau expuses, chaobermalad, wattresses, chaobermalad, wattresses, chaobermalad, wattresses, chooking, co.c., ch. English, American and colored help; for city or country; and male help; moderate wages, Attac PROTESTANT HOME BUREAU, 188 ofteave, tourth boose above 19th-st. COLORED HELP FURNISHED. - Cooks, waiters, chambermaids, girls for general housework, coachmen, gardeners, &c., at the COLORED MISSION, 135 West 70th st.

COOK.—By a first-class cook, in a boarding-house or restaurant or private family, walling to assist with coarse washing. Call for three days at 114 West 35th-st. COOK. — By an excellent Scotch cook; knows how to bake bread, biscult and dewerts; is very neat about her kitchen, and well recommended from her lass place; is quadical to nit any posit on 1, the culbary department; city or country. Cull 292 cth ave., near 18th st.

COOK.—By a first-class French cook, able toget up dimer parties, makes all her own pastries, ices, fel los, bening harding; is also a good by an maker; can furnish un-exceptionable city references. Call at 602 6th ave, near

CHAMBERMAID.—A German girl, speaking English, as Chambermald in a small family. In care of Rev. J. P. Grob, 133 W. 241a-st.

CHAMBERNAID, &cr.,—A Swede girl, with characteristic rendering the control of the rendering th

preached the sermon. He read the Gospei for the first Sunday of Lent, which narrated how Christ was led by the Spirit into the deart to be tempted by the devil. The preacher said that man was tempted so as to know

Drn Goods.

GRAND AND ALLEN-STS., N. Y.

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BLACK SATIN DE LYONS, \$150, \$165, \$180, UP, WARRANTED TO WEAR OR MONEY REFUNDED. ELEGANT ASSORTMENT BROCADED NOVELTIES, FOR TRIMMINGS, 68c., 75c., \$1 00, \$1 25; BLACK AND COLORED DANASSEES, 95c., \$1 00, \$1 25, \$1.50.

SHADES IN DAMASSEES, 22-INCH. \$1 00 200 pcs. COLORED SILKS-GREAT BARGAINS.

COME EARLY. SALE OF ODDS AND ENDS CONTINUES DURING THIS WEEK.

E. RIDLEY & SONS, 309, 311 and 3111 GRAND-ST., 56, 58, 60, 62, 64, 66, 68, AND 70 ALLEN-ST

Situations Wanted -- Temales

A DVERTISEMENTS FOR THE NEW-VORK THIBUNE WILL BE RECEIVED AT THE UP-TOWN OFFICES, 7.0, 1,238 Broadway, cor. Thirty-first-et, or 308 West Twenty-fluird-st, corner Eighth-ave; No. 92 East Fourteenth-st, corner Union-square, 760 Third-ave, cor. Forty-seventh-st, at the HABLEM OFFICE, No. 2,281 Third-ave, cor. One-hundred-and-Twenty-fourth-st-digarlem Savings Bank Building), up to 5 p. m., at regular officerates.

CHAMBERMAID or PARLORMAID, -By a

HOUSEKEEPER.—By an intelligent, active or country; wages reasonable. Apply at 108 6th-ave.

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